

Vol. III.

No. 3.

THE GLORY OF ISRAEL

ORGAN OF THE
NEW COVENANT MISSION

A LIGHT TO LIGHTEN THE GENTILES AND
THE GLORY OF THY PEOPLE ISRAEL
LUKE II-32

50c A YEAR

MAY-JUNE 1905

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Israel shall blossom and
bud, and fill the face of
the world with fruit.—
Isa. 27: 6.

ונתתיך לאור גוים להיות
ישועתי עד-מצה הארץ—
ישעיה מט' ו'

MAURICE RUBEN,

Editor Pro-Tem.

333 42ND STREET PITTSBURGH, PA.

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MAURICE RUBEN, Editor and Publisher, 333 42nd St., Pittsburgh, Pa.

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"A light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

Vol. III.

MAY—JUNE, 1904.

No. 3

EDITORIAL.

Hosanna! Hosanna!

"Hosanna! Hosanna!" the children were singing,
Singing in Zion, the city so fair;
"Hosanna! hosanna;" glad echoes were ringing,
Cheerily floating upon the soft air.
Beautiful blossoms the breezes perfuming,
Sprang at his feet, as the Master passed by;
But lilies far sweeter for Jesus are blooming,
Wherever praises ascend to the sky.



FRESH AIR OUTING OF OUR CHILDREN'S CLASS.—SEE PAGE 82.

Hosanna! Hosanna! the birds in the wild-wood
Honor their Maker with carols of glee;
Hosanna! Hosanna! the voices of childhood
Blend in a chorus more joyous and free.
"Who's this that cometh, so meek and so low-
ly?"
Multitudes question; and children reply,
"'Tis Jesus of Nazareth, blessed and holy,
Jesus, the Son of our Father on high."

Hosanna! hosanna! the palm waved before Him,
Green, budding branches were strewn in His way;
Hosanna! hosanna! we, too, would adore Him,
Gratefully bringing love's offering to-day.
Glory forever to Thee, risen Saviour!
Still in Thy temple the little ones sing;
Now smile on our praises and grant us Thy favor;
Glory to Thee, our Redeemer and King!
—E. E. HEWITT.

The label on the magazine now indicates the date of the expiration of your subscription. Please examine same and renew promptly. The letter C on the label stands for "contributors" who are entitled to the magazine.

Improvement.—It is our aim to make THE GLORY OF ISRAEL the best medium for the dissemination of information about Christian work among the Jews at home and abroad.

The various departments of the magazine have been enlarged and in addition to that a better quality of paper is being used, so that the illustrations appear more clear and defined.

The subscription price of fifty (50) cents a year is still maintained. This low price could not rule if the Editor was to receive any remuneration for his labors. The work is done entirely as a labor of love and for the cause of Christ and Jewish evangelization.

A revision of our subscription list was made and several hundred names dropped as many were one and two years in arrears of the subscription price. This is a pathetic state of affairs that so-called Friends of Israel have so little heart interest in a publication that is devoted to so noble a cause. Besides the principle of honesty is involved. May not that class of Christians awaken to a sense of obligation to either notify the publisher that the magazine is to be discontinued, paying for the time you owe, and thus elevate your righteousness and make others feel the pleasure of dealing with honest Christians. Remember we desire the Friends of Israel, at least, to be honest Christians and not like others or like people of the world who may repudiate these common standards of Christian principles.

The Free List.—Our magazine is being sent to an increasing number of Jewish people as a missionary agency.

We are encouraged by expressions heard from a number of Jewish readers. We met a young Jewish lawyer on a car in Pittsburg recently who is a reader of the magazine. He was impressed with the account given of the conversion of

Mr. Salinger and the Wexler family and also commended the articles and the variety of information contained in the magazine.

We have a list of hundreds of names of prominent Jews so whom we would like to send THE GLORY OF ISRAEL. We invite the co-operation of our friends in helping us to thus send forth the magazine. If you do not have a Jewish friend, the means you can spare towards this object will be applied and the magazine sent from the list we have.

The Annual All-Day Conference.—The friends of the Mission were the recipients of rich blessings at the Third Annual Prayer Conference. Attention is called to the report in the New Covenant Mission Section.

Attention is called to the constitution of the First Hebrew-Christian Church, of New York City, which is reprinted from the original copy sent to us. The principles embodying this unique religious article of faith ought to safeguard this new assembly from admitting only those that would be bright burning and shining lights. Isaiah 62 describes such a body of believers, God means to have them we trust the First Hebrew Church of New York may gather them.

The Kahn Family.—Our friends will be pleased to know that this interesting Hebrew-Christian family is sweetly resting in the faith of Jesus. Elsie, one of the children, is especially gifted in memorizing Scriptures both from the Old and New Testament. The Lord has done wonders for the family, for awhile Mr. Kahn could not find employment during the winter. The promise, however, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," has been amply realized. Mr. Kahn is now a storekeeper at 4105 Penn Avenue. The Lord wonderfully opened the way for business. The entire family are publicly witnessing to the Jews that they are not ashamed of Christ and never tire to tell their Jewish friends that Jesus is the best friend to have.

Pentecost.—The commemoration of the first Pentecost was observed by the Hebrews all over the world on June 10 and 11; the orthodox observe two days, the reformed but one day. The feast is named "Shabhuoth," meaning the fiftieth in Hebrew, in Greek "Pentecost." Just fifty days from slaying the passover lamb in Egypt the Lord descended on Mt. Sinai in clouds and fire and thunder and spoke out of the midst of the fire the ten commandments.

The Authority of the Law.—Exodus 20: 12. And God spoke all these words. This supreme law is issued by the supreme authority. The divine authorship of the commandments is proved by their astonishing unlikeness to anything man has ever written. There is nothing comparable to them in all the literature of Egypt, from which Moses and his people had come. For more than three thousand years it has been the great Cornerstone of the world's law and it is true now as it was in the days of Moses.

Israel's History.—The first commandment "Thou shalt have no other gods before me," forbids idolatry, which consists in loving anything or anyone more than God. It requires whole-hearted service to God. It forbids heart idols, idols of wealth or ambition, or vanity, or fashion, as well as idols made of wood and stone which were worshipped throughout the land of Egypt. Israel's history in the Bible proves that they learned the lesson to serve God only very slowly. The people had ratified the Covenant crying with one voice "We will be obedient." They had entered into binding relations by the "blood covenant." Exodus 24: 6-8. The eighth verse reads: "And Moses took the blood and sprinkled it on the people and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these works."

A New Era.—The tests to which God put the Israelites thus early in their history and their failures to meet these tests furnished a practical lesson for the

people who were yet to be brought under the moral discipline of the Almighty. Just fifty days from the Crucifixion of Jesus the Holy Spirit fell on the company of Jewish believers. In that upper room was enacted a sublime scene which has proved the most epochal in the world's history. The company of Jewish men and women acted unlike their ancestors of the first Pentecost when a trembling fear fell upon them at the stupendous scene of the manifest majesty of the Lord.

Contrasts of the Two Pentecosts.—At the first Pentecost the law was given in the midst of fire. At the second Pentecost the Holy Spirit descended in the form of tongues of fire. At the first Pentecost on Mt. Sinai sanctification was taught from a standpoint of law. See Exodus 19: 10-25. At the second Pentecost in the upper room in Jerusalem, sanctification was experienced and proclaimed from the standpoint of grace. At the first the law was given, at the last it was written in the hearts of the believers so that they could indeed and in truth keep the two tables of the law and love the Lord their God with all their heart and their neighbor as themselves. At the first Pentecost Moses ceremonially sanctified the people and they washed their robes. Ex. 19: 14. At the last Pentecost Christ sanctified the upper room believers in heart and washed their spiritual robes. At the first Pentecost there was the voice of thunder and trumpet, at the second the voice of testimony. This testimony should be given "to the Jew first and also to the Gentiles." May we truly give forth this testimony in the power of the pentecostal blessing, in the fullness of the Holy Spirit.

Another feature was that the first Pentecost came at the time of the wheat harvest and the ripening of the summer fruits and provision was made for the poor. Lev. 23: 22. Hence in connection with the last Pentecost the full baptism of the Spirit was poured out and therefore the very thought of stinginess, littleness and selfishness is utterly repugnant in connection with the glorious in-

coming of the Comforter to drench and overflow the soul with the joy of a full salvation.

The Zionist.—The Federation of American Zionist, in session in Philadelphia week ending June 25, devoted considerable time to a discussion of ways and means for the improvement of American Judaism. This convention will be marked by the fact that for the first time in the history of Judaism in America representatives of the most varied tendencies in Judaism will take part in the deliberations, looking toward a common end. Truly bone is coming together to bone.

Japanese Victories.—*The American Israelite* blandly smiles over Rev. Dr. McArthur's (New York) pulpit utterance, that the Japanese victories are a triumph for Christianity. *The Israelite* can only see in it a signal defeat for Christianity; i. e., the victory of a non-Christian nation over a powerful orthodox Christian nation. *The Israelite*, like the people it represents, is slow to learn the difference between professors and possessors of Christianity. In the days of Elijah, Israel had so apostacized that the lone prophet felt that he was the only faithful follower of Jehovah. The Lord had to comfort his servant by the information that seven thousand others had not bowed their knees to Baal.

There are many earnest and pure-minded Christians subjects of the Russian Empire, nevertheless the Russian Government is a beastly government, and according to Daniel's prophecies all present governments as represented by the various beast are no more nor less than what the word of God describes them to be—beastly governments. At the second coming of Christ these governments will be overthrown. *Psa.* 1: 9; 96: 13; *Dan.* 7: 9; *Matt.* 3: 12; 2 *Thess.* 1: 7, 8; *Rev.* 6: 15. Admiral Togo, who scored the notable victory over the Russian fleet, is personally a Christian of the Presbyterian branch and has been fighting knowing that the Captain of his salvation never loses a battle. *The American Israelite* must also have observed that the popular sentiment of Christian people

is in favor of Japan, and that it is universally conceded that Russia is getting punished for its many national sins, and also for the oppression and atrocity toward her Jewish and other subjects. Our God always has a day of settlement.

ANOTHER WITNESS FOR CHRIST.

1024 McCULLOH STREET,
BALTIMORE, MD.

June 1, 1905.

DEAR BROTHER:

I received your letter and am very glad to comply with your request and write you a brief account of my conversion.

I landed in Baltimore, Md., on June 25, 1904, going the following day to Philadelphia, Pa. One evening while out walking with some friends we passed a house (518 South Street) from which came the sound of music. On the way back I inquired what that meant, and was told "This is a mission;" so I went in to find out for myself what they did. I heard Brother Isaac Levy preaching about the One of whom I had studied in Isaiah 53 and Psalm 2: 6, 7, in my home in Russia. After the sermon, I had a conversation with the speaker and asked many questions, not for the sake of criticism, but to find out the truth. At the close of our talk he handed me the New Testament in Hebrew and told me to study it carefully and prayerfully that God may open my eyes. After about four months of such study and attendance upon the services of the mission and private conversation with Mr. Levy, I accepted Jesus Christ as my personal Saviour from sin. In December I returned to Baltimore, and stopped at 916 E. Lexington street, where Brother Philip Sidersky was in charge as Superintendent of the Friends of Israel Bible Room. Attending Brown Memorial Presbyterian Church, listening to the preaching of Rev. John Timothy Stone, who is pastor there, and having several conversations with him, I decided to publicly confess the Lord Jesus Christ in baptism on April 2nd, 1905.

Sincerely yours,
Hyman Esor Zagotzker.

CONTRIBUTIONS.

"THAT THEY ALL MAY BE ONE."

John 17: 21.

FREDA HANBURY ALLEN.

"All one in Christ" whence then come these divisions?

This criticising spirit keen and hard.
This strife of tongues, this secret bitter envy,
This lack of love, which many a life hath marred.

Whence comes this party spirit, fierce and angry,
Which counts all views as error save its own?
And whence these harsh misjudgments of each other,
While we profess to follow Christ alone?

Come they not from a self-life unsundered,
Where Christ is King in name, but not indeed,
Where each holds fast his wisdom, his opinion,
Nor sees his poverty, his soul's deep need?

Come they not from that pride which God abhorreth,
Which thinketh "I am holier than thou,"
Which doth not count itself as one unworthy,
And in the dust before the Saviour bow?

Come they not from a lack of understanding
The wideness of the Father's wondrous love,
And how, that love yearns over all His children,
To make them perfect for His home above?

"Father, that they in one may be made perfect"
Such was (and is) for us His heart's desire;
Thus only will the world believe our message,
Thus only burn the Pentecostal Fire.

For when the voice of praise "as one" ascended,
The cloud and glory filled the house divine,
And when, "with one accord," the disciples tarried,
On each the fire of Pentecost did shine.

"By this shall all men know my true disciples,
If ye my love to one another show."
This was the mark by which Christ sealed His followers,
This the disciple's badge while here below.

O Father, let us not frustrate Thy purpose,
Of showing through us Thy great love to man;
Shed in our hearts Thy love in all its fullness,
That love in us may all divisions span.

Break every barrier, melt our stony coldness,
Humble our pride, and set our hearts aglow
With love to Thee and love to one another.
That through Thy church the stream of life may flow.

—Selected.

THE EFFECT OF A GENERAL REVIVAL ON THE JEWISH WORLD.

[An address delivered at the Headquarters of the New Covenant Mission at the All-Day Prayer Conference on Tuesday, May 9, 1905, by Rev. E. C. Little, Pastor United Presbyterian Church, Washington, Pa.]

By a revival we understand a religious awakening,—such an awakening as will arouse Christian people from the sleep of careless indifference, and the unsaved from the sleep of spiritual death. A genuine revival, however, not only calls the unsaved to Christ and the saved to closer walk with Him, but it also exhibits the spirit of Christ. In a sense that was a revival under Vladimir of Russia when his ministers swept through the whole country, the fires of their zeal burning fiercely, while they offered to the startled inhabitants the alternative of "being baptized or beheaded." It is needless to say that practically the whole empire submitted to the rite of baptism. Churches sprang up as if by magic. Everywhere the people were "talking religion." This was certainly a religious awakening, a revival of a sort. But oh! how unlike a true heaven-sent revival. Bigotry, prejudice, fanaticism, force were the dominant elements, while the constraining appeal of love was largely wanting.

Now, what effect did this revival have upon the world at large? Did its flames, like a great prairie fire, sweep on into heathendom, conquering and consuming everything in their way? By no means. Wherever Vladimir could place his iron heel the people yielded, at least in form. His influence, however, was just as extended as his scepter's sway. Beyond its reach the world mocked, scoffed, ridiculed, or slept on in cold indifference.

Now what probable effect would a world-wide revival have on the Jews of the world? We cannot tell with absolute certainty, for here we enter the realms of speculation and prophecy. And yet the predictions of Scripture,

certain historical facts and the signs of the times will suggest a helpful answer. Do you want our answer in a single phrase? Here it is:—*large numbers swept into the kingdom of Christ.* This glorious revival, however,—a repetition of the spirit and power of Pentecost, world-wide in its extent, will mean multitudes both of Jews and Gentiles converted. Nations will then be born in a day. The spirit of Pentecost? Yes, that spirit of charity which will lead Christian people to say with Peter, “Men and brethren.” The world is not dying for more brains. It is rather dying for more heart. If the revival in question shall carry with it the warm-hearted love which characterized Pentecost great numbers will be constrained to yield to Christ. Men will respond to the warming influences of such love almost as readily as the spring-time buds and blossoms respond to the kiss of the sun. Fill the church of Jesus Christ with the Spirit of power, from which prejudice and bigotry are absent and in which fervent love is the dominant element, and multitudes of the unsaved will cry out, “Men and brethren, what shall we do?” Nor can I see why this glorious result may not follow with the Jew as well as with the Gentile.

Of course the centuries of unreasonable antagonism and persecution to which nominal Christianity has subjected the Jew have stirred up a responsive hatred in the heart of the Jew. And hating the so-called follower of Christ, it is but a short step for him to hate the Christ also. And so history records that the name which to us is so sacred, he has scoffed at and blasphemed. Nor can we much wonder at such a result as the following incident will illustrate: There lives to-day in Jerusalem an American physician by the name of Franklin. About two years ago the French Consul's son, a young Jew upon whose face the marks of his race had but dimly been branded, desired to be shown through the Church of the Holy Sepulchre. For a Jew to enter this church edifice, revered alike by Greek and Roman Catholic, is as dangerous an undertaking as in the days of our Saviour for a Gentile to enter

the temple enclosure known as the Court of the Jews. The young Frenchman, however, insisted that he would not be recognized as a Jew, and accordingly Dr. Franklin consented to take him through the church. They had just about completed their round through this spacious building with its many interior chapels when some one with keener observation than the others cried out “A Jew! A Jew!” The cry was the spark to the powder. Instantly like a pack of wild beasts the infuriated church officials were upon him. And there is little doubt that he would have been murdered had not Dr. Franklin whipped out his revolver and leveling it at them exclaimed, “You touch him at your peril.” The Jew, in his fright, fell upon the floor, when the church mob in spite of revolver threat, pressed upon him. By using his gold-headed cane vigorously Dr. Franklin finally succeeded in getting the young man out of the building and to a place of safety.

This illustrates, in an exaggerated way, the opposition which even to-day faces the Jew from nominal Christendom. This opposition, happily, is in but few instances, as violent as the above. And *yet it is as real.* In multitudes of ways, by the slighting remark, by the contemptuous toss of the head, by the significant shrug of the shoulder, by the discourteous appellation, by business discrimination, by social ostracism, etc., in almost numberless ways the so-called Christian world manifests its dislike for the Jew. Now, while this deplorable spirit remains, how can we hope to win the Jew? A genuine revival, however, which sweeps away this shameful and unChristlike prejudice, substituting for it the spirit of Christlike love, will be effective. Do you inquire my reasons for this belief? They are as follows, viz:

1. *God purposes to save the Jew.* Paul tells us in the eleventh chapter of Romans that “Salvation is come to the Gentiles for to provoke them (the Jews) to jealousy. Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fullness?” Provoking them to jealousy! Does not

Paul in that phrase suggest that the salvation of the Gentile would operate as a stimulous in saving the Jew? Listen! "Even so have these (the Jews) also now not believed that through your (the Gentiles) mercy they also may obtain mercy." Rom. 11: 31. Does not this suggest mercy (salvation) for the Jew and through the instrumentality of the prior mercy bestowed on the Gentile? Gentile salvation is destined to act as a spur to Jewish salvation. Listen further: "Blindness in part is happened to Israel"—Forever? No.—"until the fullness of the Gentiles be come in. *And so all Israel shall be saved.*" Rom. 11: 25, 26. Scripture makes it evident then that God purposes to save the Jew.

2. *The Jew can be saved.* He is a man like all others, created by the same Father, endowed with the same faculties. His mind responds to reason like that of other men. His heart vibrates with the thrill of gratitude just as that of other people. The Holy Spirit can melt his affections and subdue his will as readily as that of other human beings. There is nothing then that makes it impossible to save the Jew. Moreover, the first persons to become Christians were children of Abraham. On one day 3,000 Jews and proselytes to the Jewish religion crashed through their prejudices and openly acknowledged Jesus of Nazareth as their Saviour and Lord. A little later thousands more embraced the same faith, and this too, in spite of the bitter hostility of the ecclesiastical authorities and the influential classes. And all down the centuries, even although the followers of Christ have been so un-Christlike in their treatment of the Jews, nevertheless many have become Christians. And only last year 35,000 Jews—96 with every setting of the sun—accepted Jesus as their long looked for Messiah. Certainly the experience of the New Testament Church, the voice of history, and present day Jewish conversions, all unite in declaring "The Jew can be saved."

3. *The changing attitude of the few to Christianity is preparing him to be saved.* It has not been more than a century since the New Testament would have

been hurled away by the average Jew, with as much abhorrence as if it had been a serpent. To-day it is a glorious fact that in many communities at least, the average Jew is glad to possess and to read a copy of this once despised book. And this is especially true since its translation into Hebrew. Ten decades ago the name of Christ was generally hated and blasphemed by the Jew. He was most bitter in his hatred of both the person and the name of Jesus. And there are many to-day, especially in Russia, who still retain this mad opposition. But there is a very rapidly growing class among the Reformed Jews who are glad to recognize Jesus of Nazareth as a Jew. They proudly point to Him as a great reformer and prophet. They laud Him as a great and good man. What a change all this! What does it mean? I believe it means that the Spirit of the living God is moving within the heart of the Jewish people, eliminating their prejudices, uprooting their bigotry, and thus preparing them for the acceptance of Jesus as their Messiah.

Moreover, the wavering beliefs of our increasingly large number of Hebrews, the many doubts that any Jewish worker can tell you the common people are expressing relative to their religion, indicate that God is ploughing the hard ground of former conviction. And for what purpose, do you inquire? Manifestly, we believe, to prepare for their acceptance of Jesus as their Messiah.

Only eight years ago, we are informed, Jewish workers on the streets of our law abiding Pittsburgh were rudely molested, and sometimes stones were hurled at them. Few Jews then had the courage to listen to the story of love that was being told. To-day, many of these persons, openly and eagerly listen to the Gospel as thus preached. What does it all mean? If it means anything it means that God is moving in the midst of His people preparing them for the acceptance of Jesus as their Messiah.

4. *The changing attitude of the Christian world to the Jew favors his salvation.* The Christian church is arousing from her long slumber. She is beginning to realize that when Jesus issued His world

embracing commission, "Go ye forth into all the world and preach the Gospel to every creature," He included the Jew. True, her awakening is as yet but very partial. The average congregation of Christian people is yet little if any interested in the evangelization of God's chosen people. And yet, the day is breaking. There is a gleam of light here and there,—so many streamers from the rising sun. Christian people, beginning to hear of the mission work carried on among the Jews, are having their sympathies and their prayers enlisted. London, New York, Pittsburgh, Chicago and scores of other smaller cities and towns are conducting their Jewish missions. The struggles, the self-sacrifices, the achievements of these are appealing to large hearted Christian men and women, and with generous response they are pouring their offerings into this enterprise. Never before in the history of the Christian era has there been such systematic effort to save the Jew. Never before have so many Christian people been interested in this glorious work. Never before has there been such bright promise for the days to come. What does it all mean? Does it not mean that God is preparing the Christian church of to-day to be the agent of salvation to the Jew? Is the time not fast approaching when "through our mercy the Jews also may obtain mercy?"

Do you ask what will be the effect of a general revival on the Jewish world? Put into that revival the spirit of love which was manifested at Pentecost, let it be crowned with the same tongues of fire, and not 3,000, but scores of thousands of Jews will be born into the kingdom. May God graciously hasten this glad hour and thus speed the glorious consummation of the world's redemption.

"Wilt Thou be angry with us for ever? wilt thou draw out Thine anger to all generations? Wilt Thou not revive us again; that Thy people may rejoice in thee? Show us Thy mercy, O Lord, and grant us thy salvation." Psalm 85: 5-7.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. 22: 1.

THE TESTIMONY OF JESUS.

LUCY C. ALDEN.

In Revelation 1: 9 "the beloved disciple writes that he was in the isle of Patmos for the testimony of Jesus." His witness for Jesus had exiled him thither. Thither Jesus sent to him from heaven by an angel a revelation given Him by the Father. John but touches on the manner of the communication, only saying, "I was in the spirit on the Lord's day," and that the revelation was "signified," given by sign.

Toward the close of his wonderful series of views, when he had seen the down-fall of Babylon, and heard the announcement of the marriage of the Lamb, he fell at the feet of the angel to worship Him, overwhelmed, it may be, by the greatness of the things which the angel had shown him. But the angel—the word is *messenger*—forbade the worship, saying, "I am fellow-servant of thee and thy brethren, those holding the testimony of Jesus. The testimony of Jesus is the spirit of prophecy."

Now, what was the testimony of Jesus? He testified to many things. But what was His one leading confession? Paul wrote to Timothy (6: 13) "I charge thee before God and Christ Jesus, the One having witnessed before Pontius Pilate the good confession." Matthew Mark, Luke and John accord the one and the only confession which Jesus made in the presence of Pilate, namely the confession concerning His Judaic kingship and kingdom.

That was the "He marturia Jeson" (the testimony of Jesus) of which John bore record (Rev. 1: 2): the "He marturia Jeson" for which he was sent into banishment (Rev. 1: 9); the "He marturia Jeson" held by the remnant of the seed of the dragon-warred woman (Rev. 12: 17); the "He marturia Jeson" held by the brethren of John (Rev. 19: 10); the "He marturia Jeson" which is the spirit of prophecy (Rev. 19: 10).

Now, how is that testimony identical with the spirit of prophecy? What was the one far-reaching point, the one consummate burden, the pole star, the goal,

the essence, of all Old Testament prophecy, if not *the reign of Christ?* What, if not that, was its very spirit?

James Cameron—whose few pages in John O. Woodruff's late volume, Elizabeth, N. J., have suggested this writing and furnished its idea—wrote in 1868, "Do not all prophetic intimations of the coming One find their essence in the brief but expressive testimony of Jesus, 'I am He?'" The testimony borne by the apostles was summed up in the truth that Jesus is the Christ. I have long been convinced that this truth is an essential element of justifying faith, and cannot see how a half Gospel can be the power of God to save any one."

John wrote his whole Gospel with the one purpose to lead Gentiles to believe, *to their salvation*, that Jesus is the Christ, the Son of God (John 20: 31). Had his Gospel been penned for Jews, he would never have put into it such explanations as that, for instance, in John 6: 4, "The Passover, a feast of the Jews." That John meant the Christ of Israel is plain from his record of Nathaniel's confession, approved by Jesus, "Thou art the King of Israel." John 1: 49. Paul was in chains for the Gospel. But he said, "For the hope of Israel am I bound! Of such import *to Gentiles* is the King of Israel!

God has never chosen but one people, Israel. 2,113 times in the Bible the word Israel applies to that people. There is but one "Israel of God." To them pertain the promises, (Romans 9), with them alone God has made the new covenant (Heb. 8) and out of them alone are the 144,000 who follow the Lamb. Only as an Israelite is Jesus the Messiah. The primal church, by becoming Christians, became no less Israelites because Paul said, "They are not all Israel who are of Israel," it does not follow that Israel is some other people, say, the church. But it does follow that the *unexcepted part* of those who are of Israel are Israel. But that any others than this part (including additions, by engrafture) are Israel, cannot be shown. How Paul, in Romans 11: 18, warns Gentile grafts! "Boast not . . . Thou bearest not the root, but the root thee."

Then how say some that the root has been pulled up forever? If so, alas for the grafts!

Happy the day yet to come, when the Jerusalem which has so long refused to be gathered shall say, "Blessed is he that cometh in the name of the Lord;" when Israel shall have a clean heart, and her land be like the garden of Eden; when 'the glory of the Lord shall be risen upon her,' and his 'sanctuary be set in the midst of her forevermore;' and when 'all nations shall come to her light.' Then shall the testimony of Jesus be verified, in that there shall indeed be a King on the throne!

On high He waits where glory pours,
"Beyond the everlasting doors,"
Till comes the time when God restores
To David's race the precious things
His twice-built tabernacle brings,
And sends to earth the King of kings.

HISTORIC AND PROPHECTIC TIME.

REV. E. M. MILLIGAN.

Careful students know that to read the Bible intelligently, especially to understand its prophecies and to avoid the folly of private interpretations which only darken the understanding, a difference must be recognized as existing between historic and prophetic time. True the method of reckoning historic time, as employed by man, is of Divine appointment, Gen. 1: 14; but it is also true that God's way is not our way. The apostle therefore says: But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 2 Peter 3: 8. It follows then that there must be another method of computing time than that established for man's use. Since it is God's method it must be orderly for God is not the Author of confusion; and as God employs His own method in Divine Revelation we must discover and apply its principle in order to have a "sure word of prophecy; whereunto we do well to take heed, as unto a LIGHT that SHINETH in a dark place, until the day dawn, and the

DAY STAR ARISE in our hearts: Knowing this FIRST, that no prophecy of the Scripture is of any PRIVATE INTERPRETATION." 2 Peter 1: 19-20. Thank God though "none of the wicked shall understand, the wise shall understand."

We find the key to prophetic time in two statements, one in the Old and the other in the New Testament. In first Kings 6: 1 we learn that 480 years after the children of Israel came out of Egypt and at the beginning of the fourth year of Solomon's reign he began to build the house of the Lord at Jerusalem. The Apostle Paul however in his statement to the Jews at Antioch, Acts 13: 18-22, gives the time from the Exodus through the reign of Saul as 530 years. And when to this we add the 40 years of David's reign, 1 Kings 2: 11, and also the 3 years of Solomon's reign which past before he began to build the temple, the sum is 573 years. Here then is a difference of 93 years. Destructive critics say at once: "This is one of the many mistakes found in the Bible," but careful and reverent students avoid hasty conclusions.

The apostle in his statement allows 450 years as the time of the judges. Acts 13: 20. Turn then to the history of these persons as written in the book of the Judges. We find that between the call of one judge and the raising up of another several years frequently elapsed during which, on account of the sins of Israel, God so far suspended Covenant relation with them as to sell them into the hands of their enemies. And if we note the various occasions on which God thus ceased for a time to afford them the protection and blessing of Covenant relation with Himself we learn that the sum of all the years when Israel was under the dominion and oppression of foreign enemies is just 93 years, as follows:—

Judges 3: 8	Chushan—rishathaim	8 yrs.
" 3: 14	Eglon king of Moab	18 "
" 4: 3	Jabin king of Canaan	20 "
" 6: 1	The Midianites	7 "
" 13: 1	The Philistines	40 "
	—	
	A total of	93 "

If from the 450 years the apostle allows to the time of the Judges we deduct this 93 years we have 357 years and this number with the other periods of time mentioned till Solomon began to build the temple makes just 480 years. On one other occasion we read, Judges 10: 7-9, "The anger of the Lord was kindled against Israel, and He sold them into the hand of the Philistines, and into the hand of the children of Ammon. And THEY vexed and oppressed the children of Israel THAT YEAR: eighteen years oppressed they all the children of Israel that were beyond Jordan in the land of the Amorites which is Gilead. And the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim: so that Israel was sore distressed." Then in chapters 11 and 12 follows an account of Israel's deliverance from the Amorites, and of the civil war between Ephraim and the Gileadites under Jephthah because the former were not called to fight against the Amorites. Not till chapter 13 is any thing said of the oppression by the Philistines which continued 40 years; yet in chapter 10: 7 the Philistines are first mentioned: "He sold them into the hand of the PHILISTINES, and into the hand of the children of Ammon. And THEY, that is the Amorites oppressed &c." It seems then that the 18 years oppression by the Amorites occurred simultaneous with, and was included in the 40 years during which Israel was subject to the Philistines, chapter 13: 1. This conclusion is strengthened by the fact that while the children of Ammon fought against Judah, Benjamin and Ephraim, yet they seem not to have subdued the whole nation, but only that part of the nation on the other side Jordan. Then after 18 years of joint-oppression by Philistia and Ammon the yoke of the Amorites was cast off, while the Philistines continued to be Israel's masters for the full 40 years.

We can reach the same result in another way. From the Book of Judges we learn that under the different persons whom God raised up to deliver and defend His people "the land had rest" 357 years as follows:—

Judges 3: 11	Othniel	40 yrs.
" 3: 30, 31	Ehud & Shamgar	80 "
" 5: 31	Deborah	40 "
" 8: 28	Gideon	40 "
" 9: 22	Abimelech	3 "
" 10: 2	Tola	23 "
" 10: 3	Jair	22 "
" 16: 31	Samson	20 "
1 Sam. 4: 18	Eli	40 "
" 7: 15	Samuel	(?) 49 "

A total of 357 "

In this reckoning we allow 49 years for Samuel who lived "to an old age" and is said to have "judged Israel all the days of his life," although the number of the years is not given. It is also necessary to omit the names of Jephthah, Ibzan, Elon and Abdon who for 31 years judged Israel; and Jephthah even freed Israel from the oppression of the Amorites, though it does not appear that any of these judges were able to deliver Israel from the bondage of the Philistines who, during the same period as shown above and for 22 years longer or till the days of Samson, continued to have "dominion over Israel," Judges 14: 4. Now if to these 357 years when Israel was free from the oppression of foreign foes we add the 123 years of the wilderness and of the reign of Saul, David and Solomon till he began to build the temple we have just 480 years.

Thus by omitting the 93 years of foreign dominion and oppression we find the exact number of years from the exodus to the time when Solomon began to build the temple as mentioned in 1 Kings 6: 1, viz 480 years; while if we include these 93 years we find that the Apostle Paul was historically correct when he mentions the time of the judges as "about the space of 250 years." The continuous history of Israel, as we have it in the book of the Kings, was probably written by Jeremiah, the prophet, and the fact that he has ignored time when God's covenant with Israel was suspended and that people were consequently given into the hand of enemies to oppress them, directs our attention to the Divine method of computing time, and justifies the conclusion that *prophetic time is reckoned only while God is in coven-*

ant relation with Israel. When therefore for any reason that covenant is suspended and Israel is wholly denied the protection and blessing it guarantees, prophetically the flight of time as kept by man is not reckoned by God at all. Hence events, as forefold by the prophets, follow each other consecutively and without any seeming intermission of time, yet they may nonetheless be separated by centuries or even millenniums. Such is prophetic time as employed by that God in whose sight "a thousand years are but as yesterday when it is past, and as a watch in the night." Psalm 90: 4. Christ teaches us to observe prophetic time in reading and interpreting prophecy. Compare Isaiah 61: 1-3 with Luke 4: 16 21. Jesus stopped where He did knowing that in His humiliation He would be rejected by His brethren, that God's covenant with them would then be suspended and Israel scattered among the nations. He knew that God's purpose of taking vengeance on the nations and of fulfilling the promises made to Abraham and renewed to Isaac with an oath must therefore await the second advent, for the dial of prophetic time only moves forward for the accomplishment of God's plans and for the fulfillment of prophecy while God is in covenant with Israel, and when in consequence they are in their own land enjoying some measure at least of His protection and favor.

Sewickley, Pa., May 22, 1905.

FIRST HEBREW CHURCH OF THE MESSIAH, NEW YORK, U. S. A.

COVENANT—ARTICLE I.

IN THE NAME OF GOD, THE FATHER, SON AND HOLY GHOST: We, the undersigned, believers in Jesus, the Messiah, and in every word declared by Him and the Prophets and Apostles acknowledged by Him, do hereby unite as The First Hebrew Church of the Messiah in New York, to bear witness to our Lord as one body (and severally) before the world and especially to our brethren of the House of Israel, through the Word of Truth and through our Lord's two great

memorials, to wit, the baptism into the Name of the Father and of the Son and of the Holy Ghost, and the frequent communion of our Lord's Last Supper in memory of His sacrificial death for our sins. We give up to His service all that we have, all that we are, and 'whatsoever we do.' (1 Cor. 10: 36). We covenant with Christ and each other to attend diligently to the work of this Church, except as unavoidably prevented, and to watch over and admonish each other thereunto, to give each other good reason for any unavoidable default or absence, and to submit ourselves to the prayerful judgment of the brotherhood in all things that pertain to life and godliness; so long as our circumstances and consciences permit us to remain connected therewith; or, otherwise, to promptly and formally withdraw therefrom.

Covenant—ART. II.

Other believers, baptized or seeking to be baptized, who may desire to unite with us sincerely and without reservation in this our covenant and faith, will have six months of steadfast attendance with us on the worship and testimony and ordinances of our Lord Jesus Christ, in which to test and reconsider such step; and will be expected to join us finally, if at all, on good proof of their determined fulfillment of Christian obligations as herein set forth, and in full proportion of self-sacrifice as to time, labor, and offerings, according to the ability that God giveth.

Covenant—ART. III.

Measures and methods for effecting the above declared purposes shall be valid and obligatory, on a formal vote therefor by two thirds of the members fully received and abiding at the time.

Covenant—ART. IV.

These covenant engagements and the following confession of faith embody the sincere, explicit, and unqualified convictions, beliefs and promises, of every one who may become or remain connected with the First Hebrew Church of the Messiah in New York.

Covenant—ART. V.

We, and each and every member hereafter to be received into this communion,

do solemnly promise to watch over each other faithfully for mutual edification and approval in Christ, and to accept kindly all exhortations and admonitions of the Church or of our brethren.

CONFESSIO OF FAITH.

CONFESSIO OF FAITH—ARTICLE I.

We are believers in the Hebrew Scriptures of the Old and New Covenants, commonly called the Old and New "Testaments" made by God with the House of Israel for all mankind: both Covenants having been defined in the thirty-first chapter of Jeremiah, verses 31 to 34.

CONFESSIO—ART. II.

We read, and believe, in the 27th verse of the first chapter of Genesis, that "God created man in His own image" to be a fit medium for the manifestation of the Invisible One to His intelligent creatures, primarily by appearing in that form to the Hebrew Fathers and Prophets; and finally by uniting Himself with mankind in the Person of One Only-begotten Son of God and Man, the Messiah promised in the Old Covenant Scriptures, and actually introduced to Israel for all mankind in the New Covenant foretold by Jeremiah 31: 31 to 34; and ratified as per Matthew 26: 28; Mark 14: 24; and Luke 22: 20

CONFESSIO—ART. III.

We read, and believe, in the 15th verse of the third chapter of Genesis, the purpose of God to reveal Himself in man, expressed in the promise that The Seed of the Woman should crush the head of the Serpent (and destroy the work of the Devil).

CONFESSIO—ART. IV.

We also read and believe, in the 26th verse of the fourth chapter of Genesis, that the Coming Deliverer was recognized and worshiped by the primitive saints after Abel whom Cain slew; under the Name of Promise, יהוה,* by or on whom, "men then began to call."

*NOTE FOR NON-JEWISH READERS—The insertion of the Hebrew characters (which every Jew recognizes but is forbidden to pronounce) was adopted to exclude dispute between the prevalent vowelings *e, o, a*. making *Jehovah*,

CONFESSION—ART. V.

We further read, and believe, in the first three verses of the twelfth chapter, and in other places, that God more explicitly renewed, and also located in the seed of our Father Abraham, that same promise of a Deliverer, in whom all families of the earth should be blessed, and established with Abraham and his posterity and unalterable covenant which still subsists although suspended by our violation and rejection of it.

CONFESSION—ART. VI.

Pursuing the Hebrew Scriptures that were under the Old Covenant of Mount Sinai ("which Covenant they [we] broke") we find moreover and believe, that God announced Himself to the tribes of Israel by Moses in the Name of Promise, יְהוָה, as His "name forever and His memorial throughout all generations," and as the Deliverer of His people from the bondage of Egypt (Exodus 3: 15, and 4: 5).

CONFESSION—ART. VII.

We learn, and believe, that for the deliverance of His people from the destruction of the Egyptians for unbelief and disobedience, God appointed the Lamb to be sacrificed, as He had before appointed to Abel and to Abraham, as the sign of God's promised sacrificial atonement for our sins; and that He ordained the same and other sacrifices of atonement to be repeated continually until He should reveal a Divine Lamb and Sacrifice, necessary and adequate for the remission of sins, which all the blood of beasts could never accomplish.

CONFESSION—ART. VIII.

We learn, and believe, from the twelfth and thirteenth verses of the seventh chapter of second Samuel, with other Scriptures, that God again promised and definitely located the Coming Saviour in the House of David as an Everlasting King who should reign "forever" over the whole world (as said in the 72d

supplied by the exilic and later scribes and followed by Christian translators, and the undoubtedly original form *Jahveh*, as found in so many ancient Hebrew proper names compounded theistically, and as God's own Name of Promise in the Messiah, expressed by its future tense (*I [who] will be*).

Psalm) "from the river even unto the ends of the earth." This, again, is an everlasting covenant, "the sure mercies of David." Isa. 55: 3. Sam. 2: 35.—2 Sam. 23: 5, Etc.

CONFESSION—ART. IX.

To the fore-mentioned Scriptures of our faith we find added the sixth verse of the ninth chapter of Isaiah, in which God made clearly known that the Savior promised to Eve and to all the patriarchs following, under the Divine Name יְהוָה, should be a Son born to US, (the people of Israel), and that nevertheless He should be no less a Being than "The Mighty God, The Everlasting Father."

CONFESSION—ART. X.

Moreover, we learn of Him in the fifty-third chapter of Isaiah, that He would be despised and rejected, not by the Gentiles, but most expressly by US (verse third) and in verses fourth, fifth and sixth, that "He was wounded for our transgressions, and that God hath laid on Him the iniquity of us all."

CONFESSION—ART. XI.

By these Scriptures and many others of like import we learn, and believe, that the Son of God Himself was to be that Savior of men who was promised to Eve as her Seed; that Everlasting King promised to David as his Seed; that Sacrificial Lamb of God and Son of God foreshown to Abel, to Abraham through his son Isaac, and to Israel through Moses; and that He Himself, who alone is sufficient to make atonement for sin—being the Son of God and Man, proper as man, and alone sufficient as God—would "pour out His soul unto death and be numbered with the transgressors, and would bear the sin of many and make intercession for the transgressors."

CONFESSION—ART. XII.

Finally: we learn and believe from the Hebrew Scriptures of the New Covenant (commonly called the "New Testament") that the New Covenant which God by Jeremiah promised to make with the House of Israel and the House of Judah in the day when He should take away their sins, was announced to Israel by the Promised Messiah born of a virgin daughter of David after the flesh, but

defined the Son of God in power after the Spirit of Holiness by a resurrection out of the dead after He had been rejected and crucified by the lords of Israel; that He was seen by His disciples to ascend to heaven in the glory He had appeared in so often to Moses and the hosts of Israel; lastly, confirming and establishing the New Covenant sealed in His blood, by a like manifestation of Divine glory on the heads of the Apostles whom He had chosen to be His witnesses and representatives to the world after His ascension, under the Holy Spirit as the abiding life and director of His Church in this world.

CONFESSION—ART. XIII.

These things mainly, with many and all others written in the Hebrew Scriptures of the Old and New Covenants, we firmly believe, passing by all teachings of other books, Jewish or Gentile; and earnestly calling on all true Hebrews to return, to accept and to believe on the sacrificed Lamb of God whom He appointed for their pardon and salvation and for the establishment over the whole world of that Kingdom of David which is promised for us as the Children of Abraham in the faith of Abraham, when we shall be willing, believing and obedient.

GOVERNMENT AND DISCIPLINE.

GOVERNMENT AND DISCIPLINE—

ARTICLE I.

Anxious to secure integrity of faith and life according to Jesus Christ in the profession and practice of all our members, we agree to a mutual watch and discipline on the following principles:

GOVERNMENT—ART. II.

The government of affairs shall be by the authority, direct or delegated, of a majority of the members in good and regular standing, in meetings called for such purpose by personal notice to each one, in writing, by post or otherwise.

GOVERNMENT—ART. III.

A Board of Elders, not less than three as a quorum, shall be elected annually at the earliest convenient date in the month of January.

The Elders shall arrange the devo-

tional, teaching, evangelistic and other services of the church, and take care of its property.

Shall receive and examine all candidates for membership with their credentials, if any, in open Church meeting of which full notice shall be given with the names of those proposed—such examination to be close and particular in requiring unreserved avowal of each and every Article of Faith and Duty; in view of the deplorable fact that in many Churches there are members who doubt or dispute, without rebuke, such essential elements of Christian faith as the literal Deity of Jesus Christ, the Divine authority of all His teachings and the teachings of the Holy Spirit through the Prophets and Apostles; and especially the vicarious sacrifice of the body and blood of the Son of God and Man as the necessary basis of pardon for sinners.

Shall determine such necessary expenditures as can be met by offerings obtained from members or others;

Shall appoint a clerk or secretary, to serve under their direction without salary, in preserving a permanent record of all transactions by or in the name of the Church; and shall see that the treasurer of the Church secure the cash and other portable property of the Church by bond, mortgage, or cash deposits in some responsible bank, and keep and present to the Church at such times as required, full and true accounts of the same.

GOVERNMENT—ART. IV.

The Treasurer shall be elected annually at the same time as the Elders, and shall serve without salary.

GOVERNMENT—ART. V.

Deacons shall be elected annually at the same time as the Elders, in number and sex so apportioned to the members of the Church at the time being, as that each deacon or deaconess may be able to cultivate a close personal acquaintance with each of certain members specially committed to his or her care, with a view to the faithful application of the appointed means of spiritual edification and instruction to the same and to others belonging to them, and with a view also to their just measure of devotion to the work of the Church in labor, attendance,

and pecuniary assistance; besides taking cognizance of defects or inconsistencies reported or observed, which, if important or not well excused, must be brought before the Elders, and thence, if necessary, before the Church.

GOVERNMENT—ART. VI.

In case of continuous neglect of duty, not unavoidable or excusable, or other action or omission deemed inconsistent with entire conformity to Christ, with the good repute of the Church, or with the doctrines embraced in our confession of faith; the name of the person concerned shall be erased from the roll of the Church membership, without express censure or unnecessary publicity, by a vote of the members on a resolution to that effect; and we do each and all hereby waive any claim that may be affected by those proceedings; save that any one may be heard in his or her defense before the Elders or the Church, if so desiring.

GOVERNMENT—ART. VII.

In case of any disagreement or question which cannot be settled within the Church by the methods made and provided, or for any other cause deemed sufficient by the members as assembled, a reference of the subject matter may be made by resolution and explicit statement thereof to any Christian friends or body approved by the assembled Church, for their advice and conciliation.

GOVERNMENT—ART. VIII.

The voting majority of members shall always be composed of Hebrew-Christians, and all Gentile members in excess of a minority shall be excluded from the government of affairs in the same order as that in which they may be added to the Church, or else as they may agree among themselves with the approval of the rest.

GOVERNMENT—ART. IX.

If in any case it shall prove impracticable to secure at the proper time an attendance of members sufficient for the ratification of a proposition before the Church, such proposition shall be submitted in writing by the Elders or their clerk, to every absentee, and his or her vote returned and attested by signature shall be received and take effect the same as if given in person.

A SWEET SURPRISE.

It is related that Dr. Adoniram Judson, while laboring as a missionary to the heathen, felt a strong desire to do something for the salvation of the children of Abraham according to the flesh. But it seemed that his desire was not to be gratified.

During a long course of years, even to the closing fortnight of his life, in his last sickness, Dr. Judson lamented that all his efforts in behalf of the Jews had been a failure. He was departing from the world saddened with that thought. Then, at last, there came a gleam of light that thrilled his heart with grateful joy.

Mrs. Judson was sitting by his side while he was in a state of great languor, with a newspaper, a copy of the *Watchman and Reflector*, in her hand. She read to her husband one of Dr. Hague's letters from Constantinople. That letter contained some items of information that filled him with wonder. At a meeting of missionaries at Constantinople, Mr. Schaufler stated that a little book had been published in Germany, giving an account of Dr. Judson's life and labors; that it had fallen into the hands of some Jews, and had been the means of their conversion; that a Jew had translated it for a community of Jews on the borders of the Euxine, and that a messenger had arrived in Constantinople asking that a teacher might be sent to them to show them the way of life.

When Dr. Judson heard this his eyes were filled with tears, a look of almost unearthly solemnity came over him, and clinging fast to his wife's hand, as if to assure himself of being really in the world, he said:

"Love, this frightens me. I do not know what to make of it."

"To make of what?" said Mrs. Judson.

"Why, have you not just been reading? I never was deeply interested in any object, I never prayed sincerely and earnestly for anything, but it came; at some time,—no matter how distant the day,—somehow, in some shape, probably the last I should have devised, it came!"

What a testimony was that! It lin-

gered on the lips of the dying Judson; it was embalmed with grateful tears, and is worthy to be transmitted as a legacy to the coming generation. The desire of the righteous shall be granted. Pray and wait. The answer to all true prayer will come. In Judson's case the news of the answer came before he died, but it was answered long before. So we may know of the result of prayers and toils even while we sojourn here, but if not, what sweet surprises shall await us in the great Beyond!—*The Christian*.

SHILOH.—Gen. 49: 10.

ROBERT HAWKER, D. D.

Precious name of the Lord Jesus! how blessed hath it been in all ages to thy people! Oh! Lord, make it as ointment poured forth this morning to my soul. Both Jews and Christians alike agree in it, that it belongs only to the Messiah. And how then is it, that they do not see Christ in it, even our Jesus, who suffered under Pontius Pilate, and died, as Caiaphas predicted the expediency, that one man should die for the people, and that He should fulfil the dying patriarch's prediction, by gathering together in one the children of God which were scattered abroad?

That Jesus answered to Jacob's prediction, and none but Jesus ever did, is evident from their own testimony:—We have a law, said they to Pilate, "and by that law He ought to die." Now, then, they themselves hereby confessed that, as Jacob prophesied, the Law-giver was not departed from Israel when Christ came. And when they added, "We have no king but Caesar," certain it was, from their own testimony, the sceptre was gone out of the family of Judah, when the heathen emperor was king. Think of these evidences, my soul, and feast thyself upon the precious name of thy Shiloh. Thy Jesus, thy Shiloh, thy Almighty Deliverer, is come. He is both thy Law-giver and thy Law fulfiller; thy God and thy King, who sprang out of Judah. Oh! thou glorious Shiloh! let my soul be gathered unto thee, to

live upon thee and to thee: and do thou, Lord, arise out of Zion; and, when the fulness of the Gentiles be completed, let both Jew and Gentile be gathered into one fold, of which be thou the ever-living, ever-loving, ever-governing Shiloh! to bless them in thyself forever. Amen.

CONCERNING THE SEVENTH DAY SABBATH.

A Seventh Day Adventist thought to confuse Dr. Torrey by asking, "One of the Commandments says, 'The seventh day is the Sabbath day of the Lord,' and yet Sunday is observed instead. Has God changed?"

Dr. Torrey's reply must have confused the questioner, for he said:

"The Bible doesn't say the seventh day of the week is the Sabbath of the Lord; the Sabbath was the seventh day—after they had labored six days. God was not guilty of any such folly as giving a law that it would be impossible to keep. If our being saved depended upon a certain section of the week, I should estimate that at least half the Seventh Day Adventists would be lost, for, while Seventh Day Adventists in Australia are observing Sunday, the great section of their fellow-believers are working just as hard as they know how, for the seventh day doesn't come in Chicago, where I live, until sixteen hours after it comes here. Now, which section is saved, and which is lost? (Laughter.) Again, I started from America last December, and on my way here I crossed the 180th meridian, in doing which I lost my Thursday, and ever since I have been keeping Saturday. (Laughter.) Even then I don't keep it as the seventh day—I do it as the first day. Suppose two Seventh Day Adventists started to go round the world—one east, the other west, each keeping Saturday. By the time they met, there would be two days' difference between them. Can you tell me which of them would be saved, and which damned?"

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." Jer. 31:31.

NEW COVENANT MISSION TO JEWS AND GENTILES.

Incorporated April 4, 1903.

333 42d St., Pittsburgh, Pa.

Bell Telephone, Fisk, 391-J.

Founded Dec. 9, 1898 as the House of the New Covenant Mission to the Jews, conducted under the auspices of the
Pittsburg Friends of Israel Union (Organized March 6, 1899.)

MAURICE RUBEN, Superintendent.

Officers of New Covenant Mission.

President.....J. B. Corey
First V. Pres....Rev. E. M. Wood, D. D., LL. D.
Second Vice President.....E. M. Britner
Third Vice President.....J. M. Lyttle
Secretary.....W. E. Brown
Treasurer.....J. D. Miller
(Cashier City Deposit Bank, E. E.)

Affiliated Auxiliaries.

Bradford, Pa.	Kenwood, N. Y.
Franklin, "	Oneida, "
Oil City, "	Rochester, "
Titusville, "	Syracuse, "
Youngstown, Ohio.	Troy, "
Jamestown, N. Y.	Utica, "
	Washington, Pa.

CALENDAR OF MISSION ACTIVITIES.—SUMMER 1905.

SUNDAY.—Church Meetings. At 3 o'clock, Open-Air Gospel Service on Congress street, near Fifth Ave. At 4:30 o'clock, Enquirer's Meeting, Fifth Ave. M. E. Church Room, opposite Magee street.

MONDAY.—Postal Mission Work.

TUESDAY.—3 o'clock, Mothers' Meeting at Headquarters, 42nd street. At 8 o'clock, Weekly Prayer Meeting.

WEDNESDAY.—3 o'clock, Children's Industrial and Bible School at Eighth U. P. Church, Cor. Locust and Van Braam streets.

THURSDAY.—Visitations and Relief Work. At 7 o'clock Open-Air Service on Magee street. At 8 o'clock, Enquirers' Meeting at Church Room, Fifth Ave.

FRIDAY.—Hospital Visitations and Tract Distribution. At 8 o'clock, Bible Class at Headquarters, 42nd St.

SATURDAY.—Personal Work and Visitations.

First Tuesday of each month at 3 o'clock Prayer Conference—Select speakers; special topics.

Mission Motto for 1905, "TRUST YE IN THE LORD FOR EVER."

THE THIRD ANNUAL ALL-DAY PRAYER CONFERENCE.

"O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." Hab. 3: 2.

On account of the missionary tour East, proper preparation for the All-Day Conference could not be made for Tuesday, May 2nd, and the announcement was sent to our friends that Tuesday, May 9th, would be the date. We were much in prayer as to subject and speakers. The revival spirit is abroad and the program was arranged that by prayer, message and conference, we might learn what the effect might be of a general revival on the Jewish world. The text given above was the keynote of the day. It was a heavenly day for the New Covenant Mission and its hosts of friends. The program was as follows :

MORNING SESSION 10 TO 12 O'CLOCK.

Prayer, Praise and Thanksgiving. Rev. John Legum, leader. *a.* A Personal Revival, Rev. E. D. Whiteside, Superintendent Christian and Missionary Alliance. *b.* A Deeper Interest on

the Part of Christians, Mr. T. C. Biggerstaff. Prayer. *c.* For More Christian Leaders in the Jewish Mission Fields, Mr. W. E. Brown, Secretary New Covenant Mission. Prayer. *d.* The Need of Spiritual Induement for Hebrew-Christians and Workers in Jewish Mission Fields, Supt. M. Ruben. Prayer. *e.* For Larger Means to Promote Jewish Evangelization. Rev. S. A. Rennicks. Prayer.

AFTERNOON SESSION, 2 TO 5 O'CLOCK.

Mr. W. M. Holmes, Chairman. 2:00, Devotional Exercises, led by Mr. Holmes. 2:30, Message in Song, Mr. Edward Dougherty. Introduction: Signs of a Great Revival, Rev. E. M. Wood, D. D., LL. D., Pastor Asbury M. E. Church and First Vice President New Covenant Mission. Psalm. Prayer. 3:00, Address: What Effect a General Revival may have on the Jewish World, Rev. E. C. Little, Pastor United Presbyterian Church, President Friends of Israel, Washington, Pa. Hymn. Prayer. 3:30, Address: The Effect such a Revival may have on the Modern Rabbis, Rev. J. B. Risk, D. D., Pastor M. E. Church, Allegheny. Message in Song. 4:00, Greetings from Hebrew-Christians and Friends of the Mission. 4:30, Address: The Jews in the Far East, Rev. S. A. Hunter, D. D., Pastor Presbyterian Church, Sheridenville, Pa.

EVENING SESSION, 7:30 TO 9 O'CLOCK.

7:30, Devotional Exercises, led by Mr. E. M.

Britner, Second Vice President New Covenant Mission. Message in Song, Mr. Edward Dougherty. 8:00, Address Rev. Emil Lewey, Principal East Liberty Academy. 8:30, Address Rev. A. R. Kuldell, Hebrew-Christian Pastor. Hymn No. 304, God be with you till we meet again.

Promptly at ten o'clock the exercises commenced. An unusually large number of friends attended the morning session. A real, heart searching waiting on God characterized the morning service. The words spoken by Bro. E. D. Whiteside on "A Personal Revival," in his usual loving way, kindled the holy fire for the day. The morning hours were truly a fitting introductory for the seasons to follow.

In the afternoon, Mr. W. M. Holmes acted as chairman instead of our president, Mr. J. B. Corey, who was present but was not feeling well. The afternoon session was indeed a feast of good things. As our chairman remarked, "The Lord has poured out the Spirit of grace and prayer upon the assembly," and we can believe for great results to come from such burning petitions. The address by Rev. E. C. Little was much appreciated, and our readers will no doubt be pleased to find the same in type in this number of THE GLORY. The addresses by Drs. Risk and Hunter added greatly to the uplift of the afternoon. The messages in song by Mr. Edward Dougherty were a special benediction. A feature of the afternoon was the testimony by the Hebrew-Christians, Mr. Kahn and family, the young man from Vienna, and the greetings from the brethren, Rev. H. L. Brenner, of Wilkes Barre, Pa., and Dr. P. M. Rothman, of St. Louis. Bro. Brenner was the first assistant we had after the Mission was opened. He is now a student at the Kingston, Pa., Seminary, and is also pastor of a church at Wilkes-Barre. Our friends will be pleased to look upon his portrait and read the message which he sent to the Conference. The message from Dr. Rothman, a physician at St. Louis, is also given here, and the reading of these greetings and the personal testimonies were inspiring features of the meeting. Our esteemed Brother, Mark Lev, who came from Cleveland, Ohio, took the place of Dr. Wood and gave a very forceful message.

The evening service opened with devotional exercises and a testimony meeting led by Mr. E. M. Britner, which was very much enjoyed by all present, after which Mr. Daugherty again sang for us. Rev. Emil Lewey, who was expected to give a message to us could not attend, and Bro. Lev addressed the meeting, telling us, among other things, some of his own early personal experiences in the Christian life. Rev. A. R. Kuldell favored us by reading a very able article which will be published shortly in tract form. The meeting then closed with the hymn, "God be with you till we meet again," followed by the benediction.

It was altogether a day well spent, and we feel that the Spirit of the Lord was present at all the services.

From Brother Brenner.

WILKES BARRE, PA., MAY 4, 1905.
TO THE FRIENDS OF ISRAEL,

GREETING:

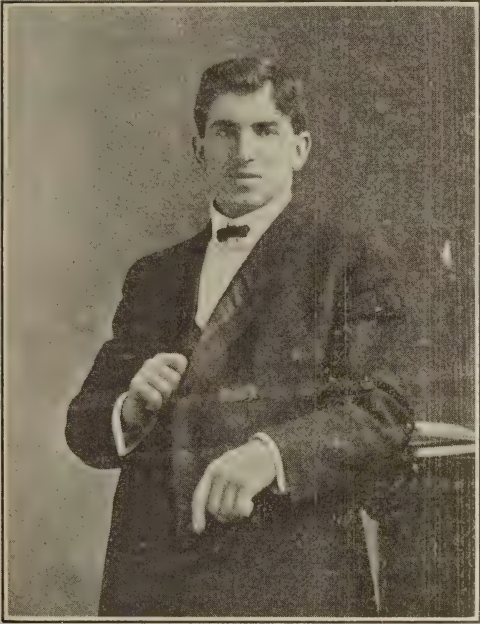
Just as I and my fellow-students gather in the class rooms, from time to time, and sit around our professors to receive their instructions, so my mind pictures you, my dear fellow-disciples in the school of Christ, gathered around the Great Teacher to receive from Him instruction in things divine.

And as I think of you thus I could heartily wish to be among you. Providence, however, denying me this privilege, I shall content myself with sending you these few words of greeting.

I am asked what, in my opinion, would be the effect of a general revival on the Jewish world. The subject is so broad that I could not, of course, even begin to cover it in a message so brief as this must needs be. However, I believe the effect on the Jewish people of a general revival would be for incalculable good, both directly and indirectly.

Directly.—Jesus called His disciples "fishers of men." Now whenever the fishing for souls is done with large nets and by thousands of workers simultaneously, as is the case during periods of revival, instead of by only a comparatively few individuals with hook and

line, as is the case ordinarily, it must needs be that the general haul will discover some of pretty nearly every kind of fish. And among this number would undoubtedly be some of the "species Israelite." These could then be turned loose again to propagate among their own kind a knowledge of the salvation of our Lord Jesus Christ. Again, a



REV. H. L. BRENNER.

great outpouring of the Holy Spirit upon Christians and a mighty manifestation of the power of Jesus in the salvation of thousands cannot help but make a deep impression on the heart of even a mere looker-on. But the Jew of to-day would not hesitate to endeavor to analyze the spiritual phenomena observable in a revival. And how many of them, *think you*, could investigate Christianity and its works without being duly impressed by its genuineness and worth?

Furthermore, a general revival would turn the eyes of the Jewish people towards the cross. Not as they viewed it two thousand years ago when they were the persecutors of Christianity, nor yet as they viewed it during the middle ages when they were the persecuted. In

those instances they were themselves vitally interested, and their hostility to the Christ or their sufferings under persecution aroused their passions and effectually clogged the wheels of reason. But in the event of a revival they would consider themselves merely as spectators of a peculiar religious condition and would ponder over the religion of Jesus Christ, in connection with the phenomenon they beheld, without either passion or prejudice. To cause the Jews to think calmly of the Messiah without prejudice or repugnance would be to my thinking a long step indeed towards their conversion.

An indirect blessing that would accrue to the Jews from a revival would lie in an awakened sympathetic interest toward them in the hearts of the Gentile Christians. O, how many Gentiles still harbor a hell-born prejudice against any one of Jewish extraction in their breasts!

They hate; they know not why they hate; but yet they hate. Christianity teaches love to all men and hate toward none, no, not even one's personal enemies. Therefore if those Jew-haters were converted, the God of love would enlarge their hearts so that the Jews, too, would find room therein. A general revival would act as a huge battering-ram to overthrow much of the "middle wall of partition" which the Jews and the unconverted Gentiles have erected between them by their mutual contempt and animosity. And since love begets love, so it would not be very long before the kindness of the Gentiles would serve to the Jews as a guide-post directing them to the Christian Inspirer. Would to God the revival were already come? I could wish for such an outpouring of Divine power that the whole world might be fairly astonished and recognize in the manifestation the stretched-out arm of the Almighty.

Wishing you every success in your noble efforts for God and in behalf of Israel's seed, I am,

Yours in Jesus Messiah,

HARRY L. BRENNER.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60: 1.

Brother Rothman's Message.

ST. LOUIS, MO., MAY 2, 1905.

"Brethren my heart's desire and prayer to God for Israel is that they might be saved."

DEAR BRO. RUBEN:

To you and to all the brethren assembled with you in the name of our Lord Jesus Christ, Greeting.

Praised be the God of our fathers and the God of our Lord Jesus Christ who has preserved unto Himself a remnant among the children of men who refuse to bow their knees to the Baalim of this world, but prefer to glorify the name of the Father in that of the Son!

I wish I were in your midst in body. God knows my yearning to have fellowship with earnest followers of my Messiah. But my occupation forbids my absence from St. Louis. However, I am with you in spirit praying that God's blessing may rest upon you and your work for the Master, and that this meeting may redound to His glory and to the salvation of Israel.

I know, brother, that you are carrying on a difficult work. It is one of God's inscrutable mysteries that the people of whom salvation has come to the world is itself abiding in darkness. Therefore, if through your efforts even a single brother leaves the path of mistaken zeal and comes under the light of the Gospel, how great is your reward! For a truly converted Jew,—I do not mean merely a baptized one,—becomes a Jew indeed; a new creature; to the brethren remaining in darkness, an object of loathing and execration; to the Gentiles, a curiosity; to Christ a brother and an obedient servant; to God, a son; and to those around him a messenger of Christ. You, brother, sow the mustard seed which later grows to a great tree. What a glorious work!

Brother, I wish to shake hands with every child of God present at your meeting, and particularly with those who are of the seed of Abraham. To these I wish to say, "Shout and be exceedingly joyful for you know that your Redeemer liveth!" What if our own repudiate us? Let us fix our eyes on Christ.

Have we not died with Him in baptism? And are we not risen with Him again to a new life? In spite of persecution and impending death at the hands of the Jews, He did not cease to love them, to pray for them, to pity them, and He chose to die for them. Therefore, brethren, having become one with Christ, let us continue as one with Him, having no susceptibility to personal impressions and remembering only that our Lord bled and died in order that Israel might be saved, and that His name must be glorified and His message delivered, beginning at Jerusalem. We have found our Redeemer, therefore, let us rejoice, and again I say, rejoice?

Yours in the love of the Master,
P. M. ROTHMAN.

JUNE MONTHLY MEETING.

The June Monthly Prayer Meeting was also one of special interest. Rev. W. E. Blackstone, the well-known Bible teacher and lover of Israel, gave an inspiring and instructive address on the second coming of Christ dwelling especially on Jacob's trouble. It was a rare treat to the overflow gathering present to hear the wonderful exposition of the Scriptures on this interesting subject. Bro. Blackstone spoke in the Carnegie Music Hall, Allegheny, on May 30, and at the headquarters of the Alliance on Stockton Avenue on several evenings. Rev. Dr. R. M. Russell, pastor of the Sixth United Presbyterian Church, presided at our afternoon meeting.

In the evening Rev. John Royal Harris, pastor of the First Cumberland Presbyterian Church, gave us a very helpful message on the sayings of Jesus after His resurrection proving that it was the same Jesus who had spoken before His atoning death. The evening was indeed one of rich blessings.

MISSION NOTES.**Temporary Down-Town Room.**

We have secured again for the present the room we formerly had in the Fifth Avenue M. E. Church building for our

down-town meetings. We are deeply grateful for that. We hope however to have our permanent down-town Mission Building by the coming fall. If our friends will now respond promptly to send in their gifts to the Building Fund, sufficient means ought to be available to secure the much needed permanent place for the down-town work.

Summer Campaign.

Our Open-Air Services Sunday afternoon on Congress Street and Thursday evenings on Magee Street are a present

"The law was given on Mt. Sinai on the day of the first Pentecost that was ever had. Just 50 days from slaying the Passover lamb in Egypt the Lord descended on Mt. Sinai in clouds and fire and thunder, and spoke out of the midst of the fire the Ten Commandments. The commemoration of the event is just being celebrated by the Hebrews all over the world. This supreme law is issued by the supreme authority.

"Just 50 days from the crucifixion of Jesus the Holy Spirit fell on the company of Jewish men and women who believed that Jesus was God's sacrifice for the sin of all the world. With the second Pentecost a new era begun. At the first Pentecost the law was given in the midst of fire; at the second Pentecost the Holy Spirit descended in the form of tongues of fire.



DOWN-TOWN MEETING PLACE.

feature of the work. Following the out-door service an inquirer's meeting is held in the Fifth Avenue Church Building where seekers and inquirers are dealt with. On Friday evening, June 9, on the Jewish Pentecost, a rousing Open-Air Service was held. The following Sabbath we were greatly blessed in a like service assisted by our workers and brethren, Bros. Biggerstaff, Byers, Brown and Kahn and a goodly choir of other workers. *The Pittsburg Times*, June 12, gave the following report:

The Open Air Services of the New Covenant Mission was conducted yesterday afternoon on Congress Street, and several hundred people were attracted to listen and to worship. Maurice Ruben delivered the principal address. The subject was Pentecost. He said in part:

At the first there was the voice of thunder and trumpet; at the second the voice of testimony. This testimony, given by the Jewish disciples of Jesus Christ, was that Jesus of Nazareth was the promised Messiah, according to their own Scriptures, that by His atoning death and resurrection He had fulfilled the predictions of the Jewish Scriptures, and, that Jesus who had sent the Spirit had proved by His divine works that He was indeed the Messiah. To you, my brethren, I commend this second Pentecost, which all may receive who accept the Saviour, and assuredly the transforming grace of the Holy Spirit does sanctify one unto a life of love, peace and joy—in God the Father, in the love of the Saviour, through the power of the Holy Spirit."

An interesting after meeting followed at our room on Fifth Avenue and much interest shown by the inquirers after the truth.

Fresh Air Outing.

The first outing of our Industrial Class of Jewish Children was held on the lawn of the Mission Headquarters on Forty-second Street, Wednesday, June 14. Mrs. Ruben and teachers met the children at the class room at the Eighth U. P. Church, on Van Braam Street, at 1:30, and after a pleasant car ride of about a half an hour the children arrived on the grounds. A few of the friends and officers of the Board of the Mission were present. The afternoon was thoroughly enjoyed by the class and friends. The beautiful lawn and trees of the Mission property afforded great delight to the children. The clear spring water, which is one of the blessings of the home, refreshed the thirsty ones. The teachers had all sorts of games for the children, and a happier lot of boys and girls could not be seen in all the Jewish district. The refreshments furnished by the Mission and friends of ice cream, cakes and fruit was partaken of in picnic fashion on the lawn which made a pretty picture. The exercises held just before the refreshments were served were much enjoyed by the friends. Singing, recitations and the quoting of Scriptures making up the program. At six o'clock, the children marched with their teachers to the cars, a happy little crowd of Jewish children, who are learning that Jesus is our best friend. The group picture on the first page was taken on the occasion by *The Chronicle Telegraph* and appeared in Thursday evening's edition of same. We are planning to have a number of these outings during the hot season and our friends are invited to share in the expenses of same. Any gifts toward this fund will be gratefully received and acknowledged.

Special Distribution of Tracts.

During the past weeks Bro. Blackstone's excellent tract, "How shall we know Him," was distributed in this district by this Mission with the cooperation of the students of the Pittsburg Bible School in this city and the Alliance workers in Allegheny. We also had a special colporteur visit the out-lying districts. Already 4,000 sets of the

tracts in Yiddish and English have been distributed. We are deeply thankful to the dear students of the Bible School and the other workers for helping to sow this precious seed among the Jewish people in this district. The Lord water the seed by His Holy Spirit.

The Children's Meetings.

Much progress is being made with our Jewish children. The attendance averages now about fifty. After the sewing hour, the class is formed for instruction in the Scriptures, singing and devotional talks. Our former First Vice President, Mr. W. M. Holmes, visited the school recently and was agreeably surprised to note the progress the children have made since the school was opened a year ago. We are happy to report the enmity is slain and these dear lambs are learning about the Lamb of God who taketh away the sin of the world. The school meets each Wednesday afternoon, at 3 o'clock, in the lecture room of the Eighth U. P. Church, corner Van Braam and Locust Streets, entrance on Locust Street. We need a few more teachers, and will be grateful if others can give a helping hand in this blessed work. Our staff of teachers at present is Mrs. Ruben, Mrs. Gondret when at home, two of our workers, three teachers from Christ M. E. Church, one from the Eight U. P. Church and Miss McConnell who is at present in charge of the school. Others have promised to assist. Much may be done if our Christian friends will hold up our hands in this blessed work. As considerable material is needed in the sewing classes, will not our friends send in some remnants of muslin, gingham and summer stuffs to provide material for the making of wearing apparel for the needy children of the Jewish poor. This will mean a blessing to you.

A New Tract.

We have published in tract form "Prophecies of Centuries Fulfilled in a Day." Mr. Blackstone recommended this tract publicly, for Christians to study same and help distribute it among the Jews. We will furnish the

tracts free to distributors, only send the postage and state how many you can use. It is also upon our heart to translate the same into "Yiddish" for general use among the Jews in America. \$100 00 will be needed for an edition of 10,000 including the plates for further editions. Any gifts towards this amount will be gratefully received and acknowledged.

A MISSIONARY TOUR.

BY SUPT. M. RUBEN.

(Continued from page 53.)

With a dear Christian brother, Mr. Tomlinson, we visited a number of Hebrew merchants in Troy, N. Y., and deeply interesting were the conversations held with them. This friend is especially interested in the Jewish people and his influence as a Christian business man upon Jews as well as Gentiles is being felt. He has in his employ some twenty men, leading them one by one to Christ. It would make interesting reading to reproduce the conversation we had with a Jewish man in his office, one who has great respect for Mr. T. but finds much fault with many Christians. It is often admitted by some of our Jewish friends that here and there one meets with a Christian but they are so few,—and unwittingly they testify, however, that the influence of Christ does build character, and are able to recognize the real type of a Christian, thus paying tribute to the power of Christ to fashion real manhood.

We were entertained at dinner in the home of some Jewish relatives, and had perfect liberty to tell what our Christ is doing for all who yield themselves to His benignant power in this life, and of our anticipations of a glorious hereafter in His eternal kingdom. So many Jews are in utter darkness as to their future state that our definite testimonies to our dear relatives and others along spiritual experiences fall like drops of rain upon the dry ground. We believe their hearts were made real hungry for like experience in divine things, and may the dear Lord grant us our prayers to see these dear souls come into the joy of the Lord.

Troy is especially favored with a strong band of Christians in connection with Miss Musgrove's work of the Four Fold Gospel Tabernacle. The cause of Israel is brought before the congregation at stated intervals when the meeting is given up entirely to the Jewish cause. Sister Musgrove is deeply taught in the Scriptures and is surrounded by a devoted congregation of teachable people who are highly favored by such gracious ministrations.

One of the active Christian workers in Israel's behalf is a lady of prominence who is a living witness to the Jews in Troy. She personally invited the Jews to our meetings and spent two hours in a business place talking to nine Jews about Christ. The influence of her personal testimony, her knowledge of the Word, and her familiarity with the needs of the Jew, make her a prophetess in that community. As some of the Jews said to her, "You can teach us our Bible."

On Friday, April 7th, we spoke at the Fifth Avenue Presbyterian Church to a representative congregation who were deeply impressed by the message. One lady, speaking to us at the close of the meeting, said, "This was the most thrilling testimony I ever heard." The pastor became especially interested in the cause.

Schenectady, N. Y.

Our Brother Gilli, superintendent of the Rescue Mission, announced two meetings for us. The friends desired that the congregations of the churches might hear a message on Israel, but the time was limited to make the arrangements. As a result of a revival last winter noon-day prayer meetings were yet being held at the Y. M. C. A. rooms, and an opportunity was had to testify to the brethren what the Lord had done for us. Incidentally the need of the Jew was pointed out. The spirit of prayer came upon the meeting, and that noon-day prayer meeting will long be remembered by the brethren. God just set them on fire. We were invited to speak at the prayer meeting at the M. E. Church, but on account of being announced at the Mission we spoke at the beginning

of the prayer meeting at the M. E. Church with much liberty, sowing a good seed and then reached the Mission for the service there. With Bro. Gilli we visited the Jewish community with the usual interesting experiences.

Albany, N. Y.

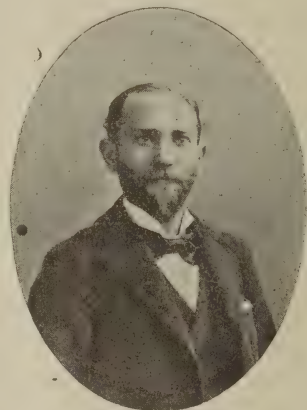
A most gracious service was held here at the Home for Christian workers on High Street in charge of Rev. and Mrs. J. R. Pratt. The meeting was well attended and many warm hearts beat for Israel in this Capital City of the Empire State. We enjoyed meeting Bro. G. Hannock, a Hebrew-Christian, and with Mrs. Ruben spent a most pleasant visit at their home; Mrs. Hannock is a Gentile Christian, an earnest worker in the Presbyterian Church with her husband and family of two bright young men. We also spoke at a Mission Hall and addressed a Mother's Meeting at the Philipps St. Baptist Church. We gratefully enjoyed the fellowship of kind friends in Troy, Albany and Cohoes. In the latter place we spoke at the Rescue Mission and visited some Jewish acquaintances. One couple in this town attended a Sabbath service at the Four Fold Gospel Hall. Later we visited them at their home. They are deeply impressed with the testimony for Christ and may we not pray for this couple?

New York, N. Y.

We arrived here on Friday, April 14. We enjoyed the Friday afternoon meeting at Dr. A. B. Simpson's Tabernacle on Eighth Avenue. We were entertained by Jewish relatives on 35th Street during our stay in New York and we did not hide our light under a bushel. On Sabbath evening we spoke at the M. E. Church of the Saviour on 109th Street, near Madison Avenue, Rev. J. Sunner Stone, pastor. Our relatives and a large number of Hebrew-Christians, including Bro. Angel and family, Dr. Zeckhausen, Miss Weil and mother, and a number of young men were also present. This church is in a Jewish neighborhood. The service was greatly blessed of the Lord, and a desire kindled

in Dr. Stone's heart that the Jews might be reached with the Gospel in this locality. On the following Wednesday we spoke again, it being the Jewish Passover Week and the last week of Lent, so the message pointed to the lessons of the hour. One Jewess said to us, "I would be a Christian but for my people."

On Saturday afternoon we visited Dr. Zeckhausen and spent a delightful season with his family, taking tea and uniting in a season of prayer with them. We kept on the go visiting relatives and Jewish acquaintances in the two cities. To



REV. H. ZECKHAUSEN, M. D.

a number of them we send *THE GLORY OF ISRAEL* and we were more than pleased to learn that they read the magazine with deep interest. One cousin, a bright young business man, declared that he had learned more about religion reading *THE GLORY OF ISRAEL* than he ever knew before—and added that the Christian religion as he now understands it is the right thing. With Bro. Linde, of the Christy Street Shop Window Mission, we visited the Jewish Ghetto and never before did the Jewish part of Greater New York appear so fascinatingly wonderful. It was Passover Week and the holiday spirit was upon the people. Bro. Linde gave us considerable information about this Jewish world. Mrs. Ruben had never seen so many of her race and looked upon these rows of tenement houses in every direction, the abode of a moving population of thousands upon ten thousand of Jewish people. It is claimed that Greater New York has a

Jewish population of about 750,000, being more than the five largest cities in the world have, and that 6,000 are being added monthly by immigration.

Some of the workers burdened. I found that the workers which I met all feel that the work carried on among the Jews is inadequate to meet the great need. Bro. Leopold Cohn, of the Williamsburg Mission, on whom we also called, told us of the great need for Greater York. He had been praying to the Lord of the harvest to thrust forth more laborers unto the harvest, also that the brethren might be brought together for a wider evangelism in the Great City. We heard the other brethren on this matter and while Dr. Zeckhausen is much pleased at the success of the monthly meetings of the Hebrew Christians in the M. E. Church on Forsyth Street, it fails to reach the masses of Jews as was hoped for by some of the brethren. We confess we shared in the burden and united in earnest prayer with the brethren that the Lord may open the way for broader evangelism. We were informed of the masses of Jews who are utterly irreligious, of the growing immorality among them. In taking the need to the Lord with the brethren and alone, we inquired that if it is His will to unite the brethren to open the way for a series of evangelistic meetings this fall. 1. That the brethren may stand united for an aggressive campaign and seek only the glory of God and the salvation of souls. 2. That meetings be arranged for in halls or churches in Jewish districts, and that speakers in Yiddish, German and English be on the list and that a strong testimony be presented by the Hebrew Christians to the Jews of Greater New York. 3. That the Lord may give a token as an earnest of His favor on this undertaking. 4. That speakers may be secured and the meetings widely advertised and that the brethren be in much prayer about this matter. 5. That He would raise some one to arrange for the meetings, one who could give it the necessary time and attention.

We also had a word of prayer in the office of Bro. C. C. Cook on Nassau Street, and later meeting a dear friend

of Israel and telling of the Lord's leading about having a campaign in New York handed me \$50.00 towards a fund for this purpose. Rev. Dr. Stone, who has a church in the uptown Jewish district, hearing about the plan offered his church for a series of meetings and promised \$100.00 towards the fund. We have already an answer to our prayers for the Lord's token of His favor upon this movement. Now may not the brethren act on this report in full faith believing? The \$50.00 are still in my hands and I hope that steps may soon be taken toward carrying out the plan. The Lord lead and give wisdom.

With the prayer meeting on Wednesday evening, April 19th, already referred to we closed our visit in New York and our missionary tour of less than a month.

We started on March 25th and held 4 meetings in Jamestown, 1 in Buffalo, 3 in Utica, 3 in Albany, 3 in Schenectady, 12 in Troy, and 2 in New York, or 28 meetings in 25 days. Each day gave opportunity for personal testimony to the Jewish people, and a wider report of the meetings and testimony through the columns of the newspapers in Jamestown, Utica and Troy. The Lord also blessed the tour with His substance, and our treasury was replenished by about \$300 freely given by the dear friends without the plea for funds, simply telling the people of the Lord's work and our responsibilities. This was just the amount needed to meet maturing bills at that time. To Him be all praise.

A Special Offer.—We call attention to the advertisement in this magazine of *The People, the Land and the Book* published by our esteemed Hebrew-Christian brother, Mr. B. A. M. Schapiro. The magazine is an exponent of Hebrew-Christian thought and contains valuable articles which is the domain of so excellent a quarterly and as the name indicates deals with the Land, the People and the Book. Well worth the subscription price of one dollar a year. Mr. Schapiro makes an extraordinary offer which all should avail themselves of, as this offer may be withdrawn any time.



JEWISH MISSION FIELD.



AT HOME.

Cincinnati, Ohio.

Mrs. Salinger took up the work of tract distribution in this city and enlisted some of the students of the Bible school to help her.

Mrs. Salinger moved since to Spokane, Wash.

The Pittsburg Mission sent a goodly supply of the New Covenant Gospel literature to Cincinnati and from a letter received we quote the following:

“Sister Peabody came in a little while ago and asked me if I would not write or send you a condensed report of the work that you left in my charge. So I will try.

In the first place God has been helping us. The Monday after you left (letter to Mrs. Salinger) he let Sister Riner go with me and we went down on the other side of Main Street. We could just feel that the Lord was with us and leading us, although we knew so little about it. Truly “His strength is made perfect in weakness.”

To-day we went down on a cross street between Main and Sycamore, where we found one large clothing firm of Jews, also found one in the attorney’s office on that same street. Then we went on Sycamore Street and truly it was wonderful how the Lord helped us. There were lots of Jews on this street and scarcely any of them refused the literature. One man said there were about twenty Jewish clerks in that store and offered to give the literature to all of them. Another one had twelve and so on. You see it was the Lord that did it. We were also led in a store where we found a man that lived at Avondale. He says there are lots of Jews out there who he believes would take the literature. He told us of the streets which it would be best to start to work on.

Just continue to pray for us. God is answering and we are encouraged and determined, by His grace, to do what we can for God’s chosen people.”

The following was also received at our Pittsburg office:—“I received the litera-

ture which you sent me safely on Saturday, last, and write to thank you, in Jesus’ name, for it. We distributed part of them in our work to day among the wealthy Jewish people in this city. By God’s grace we will do our best to get the remainder of them into the hands of the children of Israel.

May God abundantly bless you in your labor among these His chosen people is the prayer of

Your sister in Him,
JENNIE B. DAVIS”

The Wexler Family Baptized.

The story of the conversion of the Wexler family which appeared in the last number of THE GLORY OF ISRAEL, accompanied by the family picture, were baptized on Easter Sunday in the Marcy Avenue Baptist Church, Brooklyn, N. Y., by the Rev. Dr. W. P. P. Rhodes.

—From *The Chosen People*.

Chicago, Ill.

A home for Hebrew-Christians has been recently opened by the Chicago Hebrew Mission. Rev. J. Lewek and wife are in charge of the new home.

Newark, N. J.

Bro. S. K. Braun, Superintendent of the Hebrew-Christian Mission writes:—“Our meetings increase in attendance, in fact the place we now have is much too small. Last Friday we had eighty-three people in the room and only forty-six chairs to seat them. We also spoke to a large crowd of people outside. Two young men are about to confess Christ.

A New Mission.

The Lutherans of the Ohio Synod have placed Rev. J. Legum as their missionary in the Pittsburg field. A room has been opened at 1217 Wylie Avenue for inquirers. Mr. Legum is well qualified to deal with inquiring Jews and it is hoped that the new mission may be instrumental in leading many Jews to a knowledge of the true faith.



ABROAD.

Warsaw Depot.

Mr. Levinsky has not so far suffered in the riots, and the Mission property is safe; the disturbances have not been distinctly of a Jewish character, although they have given cause for a good deal of anxiety. The work goes on as usual, with a falling off in the numbers dealt with, and results are apparent.

Odessa Depot.

Mr. Rosenberg has had during the past year many encouragements, and the results of all the work done, and of the distribution of the New Testaments, will be seen one day. Proclamations calling for the extermination of the Jews are common, but the latter let it become known that they are ready to protect themselves.

 THE JEWISH WORLD. 

ZIONISM.

End of the Uganda Project.

A meeting of the Zionist Actions Committee was held in Vienna on May 25, and steps were taken to formulate the recommendations that the committee will present to the next Congress, to be held in Basle, beginning July 27. It was decided that the Zionist movement can take up colonization in Palestine only. The question of East Africa is to be left to a special committee, to be appointed by the Congress, for the purpose of devising some plan for the consideration of the English offer by Jewish philanthropic organizations.



New Argentine Colony.

A new colony has just been started in Pinhal, in the State of Rio Grande do Sul, Brazil, by the Jewish Colonization Society. Thirty-seven families, forming a total of 267 souls, arrived from Russia via Hamburg, at the port of Rio Grande, and thence traveled by rail to the colony. Everything necessary for their comfort and installation was ready before their arrival. This colony has a very pictur-

esque appearance; the Santa Maria Uruguay line runs through the property, the lands are undulated, plentifully wooded and well watered. The houses, which have been built close to the forest and stream, have an attractive appearance. The lands are high up in the "Cerros"—consequently they have fine air and provide plenty of firewood (free) and water. The colonists are well pleased with their new home, and have taken kindly to their surroundings. Before starting their agricultural labors for the year, they will receive assistance and instruction from a native farmer. Everything will be done to make this venture a success.

Consul For Belgium.

Mr. Clarence I de Sola, president of the Federation of the Canadian Zionists, has been appointed consul for Belgium in succession to late Jesse Joseph. Mr. de Sola received the appointment as a recognition of the important service he has long rendered Belgium interests in Canada as head of the Comptoir Belgo-Canadian.—*American Hebrew*.

 BOOKS AND MAGAZINES. 

THAT JEW. By Richard Hays McCartney. 110 pp. Paper cover. Fleming H Revell Co.

The author has succeeded in this little work to summarize the Jewish question in a Scriptural way. We know of no work that gives the essence of Israel's past, present and future as concisely and in language so fascinatingly told as is brought to the reader in the sixteen chapters of this book. The dispensational panorama is vividly set before the mind and Israel's sorrow and the ills of the world are only to terminate at the coming of the Great King. The city of the

Great King is described "Jerusalem the Blest," that chapter alone is worth the possession of the book. The book may be ordered through this office.

A COMPLETE CATALOGUE of Christian tracts and publications for Jewish readers compiled for the use of Jewish Missions and Workers, published by the Mildmay Mission to the Jews, Central Hall, Philpot street, Commercial Road, London, E. Price, one shilling.

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